423 liveries is niggardly. For instance, 2 pre-reform rubles
456 were paid for a hundredweight of rye, but the state resold the grain to the worker as baked bread at the rate of 3.5 rubles per kilogram. In the black market, the hundredweight of rye sold for 1,200 rubles.

Failure to meet the assessed produce quotas is harshly penalized: cattle are confiscated, families are dispossessed and sentenced to several years of "loss of freedom" at hard labor in concentration camps. And a farmer deals with *two governments*: in daytime with the Russians, at night—with the Lithuanian underground authorities.

A farmer managing 30 ha. farm, must deliver 4,000 kilograms of grains, 4,500 kg. of potatoes, 800 kg. of meat, and specified amounts of hay, wool, eggs, butter and milk to the state. Terms are fixed for such deliveries, usually between fall and Christmas. However,
● [461] local Executive Committees pay no attention to the fixed terms: they engage in "socialistic competition" to surpass each other in making record deliveries and set the high mark of "voluntary contributions in excess of the quotas." Fixed contingents are not enough: excess quotas are fixed and announced, by armed militiamen, to the exploited farmer as "voluntarily assumed duties of the area inhabitants," plus "voluntary sales to the state" of about 20% in excess of the quota. Detachments of militia ravage the countryside collecting the levies ahead of time. Once the quotas and excess quotas are met,—a distant "sister republic" somewhere in the Altais "challenges" Lithuania to a "socialistic competition." Immediately, tens of thousands of militia and MVD troops descend on the poor farmers to seize "voluntary contributions" in addition to negligently exposed wristwatches, cash, suits, etc. The waylaying of women and girls begins, etc. If "challenges" are repeated, new waves of armed official robbers descend. . . .

This shameless policy of exploitation ruins the farmer. He no longer has bread nor seeds, and is glad to get away from the armed communist terrorists and to settle on a kolkhoz or anywhere out of reach of the collectors of "voluntarily assumed quotas"—but he is fooled, as challenges to "socialistic competition" by distant kolkhozes omit no one. . . . Nothing at all is paid sometimes for the seized stocks, even though the collectors possess signed receipts of payment. And all the time the harrassed farmer must listen to Russian profanity and hear himself called "people's enemy," "kulak," "saboteur," "reactionary," "exploiter," etc.

[511] Workers employed in the kolkhozes and sovkhozes receive but 10% of the minimum standard of living. For this reason, every inhabitant of a state-operated farm and institution MUST steal to protect his family from hunger and nakedness.

The duty of providing "stoykas" is very oppressive. Farmers must provide carriages and horses for postal deliveries, to transport government officials and their Katyushas from place to place, to cut and tote fixed contingents of timber, to transport grain contingents, carry gravel and repair the roads, etc. Of course, a member of the family must accompany the cart. During the German occupation, it was safer for women to accompany the carts. But no woman of any age may risk exposure to Russians. . . . Occasionally the driver and the horse disappear for months—transporting officials to distant places or carting materials for mili-

793 659 661 they discontinue holding Mass and stop the performance of other priestly duties. A number of priests were arrested and the NKVD attempted to enlist their services by threats and blackmail. Because of these methods, several priests consented—and, immediately after their release, fled abroad. Those refusing to become agents were imprisoned. Soon the number of prisoners grew as many friars, preachers and high school students heroically defended their faith.

626 527 461 The Russians initiated a campaign against religious *traditions*. They began by banning the traditional Corpus Christi processions in the streets. All Saints Day was declared to be a working day, and the authorities banned traditional services and mass visits to cemeteries on All Souls' Day. During Advent and Lent, the bolsheviks encouraged dancing, entertainment and anti-religious lectures. Good Friday and Holy Saturday, as well as the second day of Easter, were designated working days. Those failing to report for work on the second day of Easter were prosecuted. In general, at frequent intervals, ordinary Sundays were periodically declared to be working days, and Saturdays—days of rest.

876 626 [883] The teaching of religion in schools was replaced by classes on biology and the Stalin constitution. Biological lectures popularized "Darwinism." The "science of constitution" was to popularize a "Soviet democracy" and its oft-varying shifts directed by party line. In place of religious sodalities and athletic groups, the bolsheviks attempted to form "*Komsomol*" (Communist Youth) nests directed by political instructors called "Komsorg." Religious sermons were replaced by anti-religious tirades in the communist-controlled press and at mass meetings. Attendance at such mass-meetings to hear blasphemies was made compulsory.

626 661 558 Churches kept open and functioning. However, attendants at religious services were terrorized. The Party posted uniformed and non-uniformed spies at church doors to observe and list the churchgoers. Attendance in church was a sufficient reason for dismissal from higher offices.

000 The anti-religious drive, growing in tempo, began to expand. When Bishops Brizgys and Ramanauskas called on Pozdniakov, the former Soviet Minister to Lithuania and at present the Kremlin's deputy satrap, to ask for the return of the premises of the Theological Seminary, the Russian attempted to "reason" with them. Pozdniakov stated that they should have no illusions: what had been accomplished in Russia in 20 years, will be achieved in Lithuania within two to three years by experienced administrators. Why should the Seminary "delude" young men? By the time they became priests, there would be no duties to perform—in Russia the priests already have nothing to do. . . .

Lithuanian Resistance to the Anti-Religious Drive

798 771 The Lithuanians had suffered much for religion—murder, imprisonment and exile to Siberia—during

[Lithuanian Constitution as of April 7, 1948]

472 Art. 8. Alongside the socialist system of economy in the Lithuanian SSR the law permits the small private economy of individual peasants, artisans and handicraftsmen and small private industrial and trading enterprises.

423 Art. 9. The land occupied by peasant holdings as provided by law is secured for their use free of charge and for an unlimited time.

421 Art. 10. The personal property right of citizens in their incomes and savings from work, in their dwelling houses and subsidiary home enterprises, in articles of domestic economy and use and articles of personal use and convenience, as well as the right of citizens to inherit personal property, is protected by law.

471 185 Art. 11. The economic life of the Lithuanian SSR is determined and directed by the state national-economic plan, with the aim of increasing the public wealth, of steadily raising the material and cultural standards of the working people, of consolidating the independence of the USSR and strengthening its defensive capacity.

● 461 Art. 12. Work in the Lithuanian SSR is a duty and a matter of honour for every able-bodied citizen, in accordance with the principle: "He who does not work, neither shall he eat."

The principle applied in the Lithuanian SSR is that of socialism: "From each according to his ability, to each according to his work."

Chapter II. The State Structure

142 Art. 13. For the purpose of mutual assistance among the Union Republics along economic and political lines, as well as along the line of defence, the Lithuanian SSR voluntarily united with the other equal Soviet Socialist Republics, namely:

The Russian Soviet Federative Socialist Republic,
The Ukrainian Soviet Socialist Republic,
The Byelorussian Soviet Socialist Republic,
The Uzbek Soviet Socialist Republic,
The Georgian Soviet Socialist Republic,
The Azerbaijan Soviet Socialist Republic,
The Estonian Soviet Socialist Republic,
The Kazakh Soviet Socialist Republic,
The Latvian Soviet Socialist Republic,
The Kirghiz Soviet Socialist Republic,
The Tajik Soviet Socialist Republic,
The Armenian Soviet Socialist Republic,
The Turkmen Soviet Socialist Republic,
The Moldavian Soviet Socialist Republic and
The Karelo-Finnish Soviet Socialist Republic

in a federal state, the Union of Soviet Socialist Republics.

Proceeding from the aforesaid, the Lithuanian SSR ensures to the USSR, as represented by its higher organs of state power and organs of state administration, the rights defined in Art. 14 of the Constitution of the USSR.

Outside of the spheres set forth in Art. 14 of the Constitution of the USSR, the Lithuanian SSR exercises state authority independently, retaining its sovereign rights in full.

[Lithuanian Constitution as of April 7, 1948]

693 Art. 87. The Procurator of the Lithuanian SSR is appointed by the Procurator-General of the USSR for a term of five years.

Art. 88. District and city procurators are appointed by the Procurator of the Lithuanian SSR subject to the approval of the Procurator-General of the USSR for a term of five years.

Art. 89. The organs of the Procurator's Office perform their functions independently of any local organs whatsoever, being subordinate solely to the Procurator-General of the USSR.

Chapter VIII. Fundamental Rights and Duties of Citizens

644 Art. 90. Citizens of the Lithuanian SSR have the right to work, that is, the right to guaranteed employment and payment for their work in accordance with its quantity and quality.

461

The right to work is ensured by the socialist organization of the national economy, the steady growth of the productive forces of Soviet society, the elimination of the possibility of economic crises and the abolition of unemployment.

Art. 91. The citizens of the Lithuanian SSR have the right to rest and leisure.

[466] The right to rest and leisure is ensured by the establishment of an eight-hour day for factory and office workers, the reduction of the working day to seven or six hours for arduous trades and to four hours in shops where conditions of work are particularly arduous, by the institution of annual vacations with full pay for factory and office workers, and by the provision of a wide network of sanatoria, rest homes and clubs for the accommodation of the working people.

[657] Art. 92. Citizens of the Lithuanian SSR have the right to maintenance in old age and also in case of sickness or disability.

641

This right is ensured by the extensive development of social insurance of factory and office workers at state expense, free medical service for working people, and the provision of a wide network of health resorts for the use of the working people.

871 Art. 93. Citizens of the Lithuanian SSR have the right to education.

This right is ensured by universal and compulsory elementary education; by free education up to and including the seventh grade; by a system of state stipends for students of higher educational establishments who excel in their studies; by instruction in schools being conducted in the native language, and by the organization in the factories, state farms and machine and tractor stations of free vocational, technical and agronomic training for the working people.

852 Art. 94. Women in the Lithuanian SSR are accorded equal rights with men in all spheres of economic, government, cultural, political and other public activity.

The possibility of exercising these rights is ensured by women being accorded an equal right with men to work, payment for work, rest and leisure, social insurance and education, by state protection of the interests of mother and child, state aid to mothers of large families and unmarried mothers, maternity leave with full pay, and the provision of a wide network of maternity homes, nurseries and kindergartens.